

## PRACTICAL LESSONS FOR TODAY.

After the Council at Jerusalem, when certain doctrines were determined by the apostles and elders assembled to consider certain differences and practices, Paul and Barnabas returned to Antioch, accompanied by Judas and Silas. After delivering the decree, Judas returned to Jerusalem, but Silas remained with Paul and became his companion on his second missionary tour.

Some time after, Paul suggested to Barnabas that they revisit the cities where they had preached the gospel and had founded churches. While his work was peaceful and fruitful in Antioch, Paul felt that his particular work was not the settled pastorate, but to engage in the frontier work of the Church, opening new places of opportunity and strengthening those churches already established. These churches already established were probably ministered to by the elders who had been ordained on the previous journey. This was in marked contrast to our present practice of organizing a church and leaving it without services or instruction, and the church not willing to undertake any work unless they have a pastor in charge.

If the great home mission work of the Church is to be done and churches sustained and made fruitful, it will be when the Church recognizes the fact that it has all the means of grace and means of prosecuting its work, whether Paul be absent or present. When the Christian of the present day realizes as the Christian of Paul's day, that each member of the church is an evangelist, and that each elder is a pastor, then will the waste places be built up and the wilderness will flourish as the garden of the Lord.

Paul remembered his children in the faith, and was aware that they might become discouraged or suffer relapse or be seduced by heresy; so he had at all times a tender solicitude concerning their spiritual welfare; he had an earnest longing to behold their faces, as a pastor of the present day wishes to keep in touch with those whom he has led to Christ.

Throughout all of Paul's ministry, there was this same remembrance of his former friends which led to the writing of many of his epistles. The Church as a whole today should ever keep in mind those who are in the obscure fields and be just as eager to keep the weak churches strengthened as it is to begin new work. It is much easier to organize churches than it is to keep them alive.

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If one has gone wrong in any way, by far the best place to lead a better life is right where the poorer life was passed. There the genuineness of the change will be recognized and the surest confidence regained. There the most friends and interested people will be found. There the truest sympathy will be manifested and the sincerest well wishers be with the one struggling. It is a mistake to go off to some distant place to recover. The shadow will be apt to follow in some mysterious way, and it will not be so well understood there, and the one seeking a better life will be regarded as being a deceiver and as having sailed under false colors.

## THE DISAGREEMENT OF PAUL AND BARNABAS.

The disagreement between the two great missionaries to the Gentiles, Paul and Barnabas, signally illustrated the fact that both these men were men still. There were no doubt sharp words between the two, and much personal feeling entered into the disagreement. No doubt both of them were at fault. Paul was naturally impetuous and impatient, and perhaps overbearing, and thought perhaps that it would be unsafe to engage in a hard work depending upon one who at any time might forsake them and leave them without sufficient helpers. He was not ready to believe that John Mark had undergone any change of heart or had become more resolute and more courageous. On the other hand, Barnabas resented what he thought to be undue severity towards his kinsman. It was hard to leave behind one who had cost him many tears and much anxiety. He wished to give him another opportunity to "make good." He thought that John Mark was sincere in his return to missionary endeavor, and that he was now willing to endure hardships from which he formerly shrank. It appears that Barnabas was right, for Paul later spoke high of John Mark as a "fellow laborer," and declared that he had become "profitable to the ministry."

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## ECHOES IN CHICAGO.

A correspondent of "The Interior," writing from the Savannah Assembly, and anxious to find something on which to base a hope of organic union, says:

"The threat of civil suits which Colonel Young made before the Assembly, furnished some ammunition for references to the present unfortunate property contentions between the Northern Assembly and the Cumberland remnant. Of course, the opponents of the organic union of the Northern and Southern Churches have made more of these contentions than the facts justified. Nevertheless it must be admitted that the present status has served to postpone all practical talk of organic union. This Assembly was notable for not having had before it an overture or a single expression of opinion that is recalled as to the question of organic union, pro or con. Both sides are satisfied with the present relations established by the federation of the Presbyterian Churches.

The anticipated position of the Southern Church as a minority Presbyterian Church in several southern states with the necessity of organic union staring her in the face, has not been realized. The disintegration of so many former Cumberland Presbyterian churches is deplored as a real loss to the kingdom of Christ, as many families are reported to be without any church home, and perhaps lost to church activities henceforth. But it is thought that a good many of the "loyalists" will finally find a home in the Southern Church, and the rather humorous situation is pointed out, that the more Calvinistic section of the church has gone to the Northern Assembly, while the Arminian element is coming to the Southern churches."